have been the only original of all things, and therefore the only Deity or Numen.

Moreover, Democritus being linked in the context with Anaximander, as making both of them alike, TO *awttpov,* or Infinite, to be the first principle of all; it might as well be inferred from this place, that Democritus was a genuine Theist, a^ Anaximander. But as Democritus's only principle was infinite atoms, without any thing of mind or plastic nature; so likewise wat Anaxi-mander's an infinity of senseless stupid matter; and, therefore, they were both of them Atheists alike, though Anaximander, in the cited words, had the honour (if it may be so called) to be «nly named, as being the most ancient of all tliose Atheistical physiologers, and the ringleader of them.

xxn. Neither ought it at all to seem strange, that Anaximander, and those other Atheistical Materialists, should call infinite matter, devoid of all understanding and life, the TO *Baov,* the Deity or Numen, since to all those, who deny a God (ao-cording to the true notion of him), whatsoever else they substitute in his room, by making it the first principle of all things, though it be senseless and stupid matter, yet this must needs be accounted the only Numen, and divinest thing of all.

Nor is it to be wondered at neither, that this infinite, being understood of matter, should be said to be, not only incorruptible, but also immortal, these two being often used as synonymous and equivalent expressions. For thus in Lucretius,[5]*

[a] Lib. i. vers. 672*.